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Now we want to talk a little bit about Gurdjieff tonight. I assume that some of you have read a little bit maybe here and there or perhaps have talked about it or read about it. So, on that kind of an assumption maybe it is easier if, regarding that, you might have some questions which will immediately, if you have them, establish a relationship between you and myself. If not, of course, you understand that talking about Gurdjieff is not just an easy matter because whatever he has written and whatever he has said or tried to indicate with his life and what he has left, that is, what he has given during his life and what he has left in the form of literature or movements or music, it is rather a long and extensive subject because it covers practically I would say everything. If you know his book, All And Everything, if you know anything about it and have read it, you will probably realize that everything is almost in it, except perhaps you and me. And that it is left for each person to find out what is the meaning of the book for himself.

You must realize that Gurdjieff had a definite idea with his life, a purpose. That was to try to indicate a certain form of either a philosophy or psychology or religion, whichever way you want to call it, that would be acceptable for application in daily life. In that sense, a distinction is made between what is dogma and what is really religion. And that Gurdjieff emphasized

always the necessity of the application of whatever one has read or whatever one feels.

It means that in that he deviates or he gets around the idea of only a philosophy or something that stimulates the brain or even a dogmatic religion which might stimulate your heart; but that the necessity is an application in daily life so that it could become a guide. And that in accordance with certain precepts that he emphasized, it would be possible for man to become different. If that is the case and if one becomes interested, it means that man as he is has to know that ~~he~~ is not what he should be or, rather, that as far as his existence on Earth is concerned he has certain limitations which are probably made because he happens to be on Earth and that perhaps as far as his life is concerned, that what ^{he} is as man is not sufficient.

You have to make a distinction between the requirements of man on Earth and what is necessary for him to continue to live as long as he can until he dies and also that perhaps in living he may have another kind of a task to fulfill. That, of course, is the problem because we assume quite often that the way we are is the way we are ordained to be. And that man as he is now equipped, that he has sufficient equipment to continue his life until he dies.

The problem that comes up, of course, is: Is that what he has satisfactory? And if it is not satisfactory, is there a possibility of getting around it so that he can use what he has and, at the same time, develop certain possibilities which may be at the present time potential in such a way that he could ultimately, if he lives long enough, become a better man and have more understanding?

So, the problem is this: Does man really need more understanding or is he sufficiently equipped with what he has as knowledge to be able to live? Or rather, to say it in another way, anyone who is interested in Gurdjieff must have a very definite reason of being interested. And the interest is not an intellectual one and it is not an emotional one. It is an interest, as far as Gurdjieff is concerned, that one is looking for the possibility of finding how one could grow further ^{under} ~~in~~ the assumption that that what he is at the present time and what Earth allows him to be or what is usually called mother nature allows him to be, is not really the end of his life. And that if life ends at ^{as he} his death, that to some extent man ~~xxxxx~~ finds himself is not fulfilling what he really could fulfill.

It limits immediately a lot of people who are satisfied in life the way it is. And that there is no desire for further growth. One simply remains as well as one can an ordinary man in life as we know it, probably trying to become as good as he can be with all the different things that we call kindness and so forth, that he becomes regarding himself at the end of his life, more or less having fulfilled the duties that he is called upon to perform in the sense that he is then with a certain amount of understanding and also with a certain amount of adjustment to whatever the conditions have been; that he has, you might say, no feeling of being guilty when he dies.

That is a process of living one of course finds many times; the difficulty that persons cannot answer a certain problem and that also in his life he makes adjustments. Whatever it is, if the adjustment is made and leaves a person satisfied, of course

he is not further interested in another kind of a growth which, of course is not an easy way, of finding out for himself what one ought to become or how one ought to grow. And that a person interested in Gurdjieff, in the first place, has to be interested in problems regarding himself. And that unless he has dissatisfaction of some kind, he will never use Gurdjieff for what it is supposed to be, that is, an application of a train of thought or a philosophy or a certain insight in psychology which enables him to meet the conditions in life in a better way.

I emphasize this necessity of having a problem; of not being entirely satisfied; of believing that something else still ought to be done and that a person has for that a desire to search for a possibility or a way out or to really achieve for himself more a sense of harmony, harmoniousness so that he can look at his life in a different way.

I make a distinction between the fulfillment of life of man on Earth and the fulfillment of that what is also in each person of something that is not of the Earth. One can question it of course. And this is exactly where the problem comes in because, if the satisfaction is there ~~what~~ on Earth as we live it is all there is to it, and that we only have to make the best of it and then, as far as we are concerned, we are not further interested in any possibility of another kind of growth. So then, of course, Gurdjieff has no meaning whatsoever because the enjoyment that one can get by looking or reading a book. by trying to understand what is the meaning, by seeing how different things could be related altogether and either a psychological or a cosmological explanation of why man is living and the conditions of Earth.

If you are familiar with the story or the different kinds of stories that Gurdjieff relates in Beelzebub of the different trips that Beelzebub makes to the Earth and whatever the meaning may be, that when he visits mankind that he finds certain things wrong and that he tries to rectify it. And that the whole purpose of writing the book illustrates that a man in his own search finds that there is something in him that could relate to the possibility of a further growth. That then perhaps Gurdjieff starts to have a meaning at the point where a person understands that the application is for himself.

So that, when one reads, one reads as if one is looking at oneself and tries to understand the conditions in which we are and not our neighbor and not our friend or someone we know very well, but that everything is directed towards a description of our own experience. As long as it remains a nice little story that one enjoys, there is no value in reading Gurdjieff even if you could be, let's say, attracted by some kind of a mathematical or theoretical ^{insight} ~~ingith~~ in talking about hydrogens or the relationship of different human beings altogether and the psychological classification or even that you start to become interested in the Enneagram as a symbol or that perhaps there is some idea that man could become three bodies if he is at the present time one and a half.

Whatever may be that is in the book, and it is of course also in Ouspensky to a certain extent, altho it is a little clearer indicated here and there. Gurdjieff makes an attempt to make it a little bit more difficult to read for certain reasons. Nevertheless, that if one stays at the enjoyment level of something that satisfies ones mind and at times perhaps satisfies

your heart, it is not as yet the way it ought to be done. Gurdjieff definitely emphasizes the necessity of the way of living and the application of an idea to oneself- not to someone else.

Regarding that, as you know, the question is how to become conscious. That is, the assumption is that one is unconscious on Earth. That is, one has a certain form of consciousness that we call our mind with which we so called think, mostly by association or by a certain form of conditioning or whatever it may be that we call a mental process. That also the assumption is that man is not developed emotionally to a very great extent and that probably all that we do have is a body which has certain organs functioning in the way of becoming, as Gurdjieff explains it, a certain center representing emotional activities and another kind of ~~xxxxxxx~~ an activity which is our mental process. But, besides that, there are different other organs in the body but that the totality of man is really represented by that what he is as a personality which we know and everybody else can see.

Again I say the assumption is that that what a man represents on Earth is a state in which he is not awake. And the difference is made ~~at~~ between the possibility of waking up out of a so called sleeping-waking state, very similar to a person being in the waking-sleeping state when he has ~~awakened~~ up from the state of physical sleep.

It is very difficult to understand that because that what we assume that we say we have a state in which I am full awake to everything that goes on, naturally such a person is not interested in waking up further. It is only when you start to question that even if you are so called awake, what you see of yourself may not be the truth or it may not be all of it.

This becomes the problem for man if he tries to find out what is the truth for himself. And then question then comes up, that what he sees, that what he notices, that what he interprets, that what he thinks about and that what he feels remains always subjective. There is nothing wrong with being subjective for the purposes of a subjective world.

If however a man has a different kind of aim and if the aim of such a man is not to stay on Earth, that is, if the question of immortality comes up, that there is a reasonable assumption that man, when he is alive, has a responsibility for that what is life in him as manifested by himself; that perhaps if he dies physically, that he should not die altogether and that something in him could continue to exist and whatever form it may be, even if we do not know the form, that at least there is a possibility of life of some kind which continues.

No one will solve this particular problem of immortality only one can try to arrive more or less at such a conclusion that if it is possible to feel immortal or to experience a certain sense of immortality in life, that then the possibility exists that even if that what we now have as manifestation of ourselves may exactly be the limitation of the state of immortality; and that the search of man is, in the first place, to become free from that what he could consider his bondage.

If life could be looked on in that sense. that when it is put into a man or rather when he is born or conceived that something of a life force, which again is indefinable, is manifested in him, that what happens to that when he dies physically? The question is: Is man actually made up of more than his body and the knowledge that sometimes we do know that certain things exist altho they may not

have the material form to which we are used; ~~xx~~ but that there is what we call then spiritual values and that also such things become reality altho we may not be able to weigh them. That is, it is not a ponderable thing. That venertheless the existence of something that we call spiritual or something of a different kind of nature, that that exists; and that one, with that, feels that also certain concepts as far as our mind is concerned can conceive of entities which haveno form, no material form.

That we know that in the question of matter, there are different degrees of density and that even physically speaking, we make distinctions between solids and liquids and gases so that there should not be any particular reason to assume that after the gas something else could exist. For instance, if magnetism or electrcity, that is, it is a kind of a form of density which is not ~~xxxxx~~ noticeable to us with our sense organs but of which we find the effect as represented in an influence of something that becomes measurable for us. All of this relates to the question: has man~~x~~ actually something that he can call spiritual?

Of course, in my opinion, there is no question~~x~~ about it because we do deal in spiritual matters or relationships which are not expressed in terms of matter (? of this scale ?); that even a look of someone towards someone else may convey quite definitely not only an influence, but the indication of recognition of something that is definitely not of a material kind. When I talk, when we talk about emotions in general, they ~~are~~ not the kind that can be compared even to a physical experience.

. But man is very complicated in that sense. That is, if he has in him three definite sections, which for the sake of an aruement, one can classify as an emotional and an intellectual and a physical

center, it does not mean that mas is so completely separated from the functions of such centers. Altho we do ~~not~~ know that there are certain processes which we call mental and processess which ought to be classified as spiritual or emotional as against that what we call our ordinary physical forms of behaviour.

Gurdjieff uses these terms quite often and wants to indicate that mas as he sees himself ad as we discover outselves quite easily, can be classified in accordance with those three what he calles Bobbinkandelnosts. That is a certain spring which is wound up during the process of growth and that at a certain time starts to unwund. And when it is unwound, that they die. It would take very long to explain all the different relationships of what is involved in that particular concept.

But the whole point is this: If we agree and can agree that there is a possibility for man to grow further, then it is necessary to know how to do it and what is the way. Can man actually grow further? The assumption of Gurdjieff is that he is at the present time only one and a half of what he could become~~x~~ if the possibility of three. That is, that is potentially as big or as, not particularly big, but fully as ... that his potential is the same as his present actuality.

To say it in another way: ,am is composed of a physical body with organs which represent certsin functions. He has in him also something which is developed in its own octave. That is, if we represent the possibility of the growth of man as he as an octave, which of course is a very interesting idea to represent the growth by means of an octave - Do Re Mi Fa Sol La Si Do; that physical body goes up to its Si, that ~~acrossing~~ from Si to Do means death to the physical body; that at the point of Fa, which is always a

difficult point in an octave. If you compare it to a music scale, it represents Fa of one and a half notes, that certain influences have to enter from outside in order to overbridge or complete the octave for Sol La Si. And that man, as he is, starts out by Do Re Mi coming to Fa. Then in his ordinary existence is helped by the formation and by the completion of that octave by means of air which enters into the body and, as energy form, then helps to complete the octave into Sol La Si. On the same kind of a basis that what is spiritual or emotional development, that is what links up with air as it enters him, is a form of food which forms in man an emotional something, in part a body or at least a development of Do Re Mi.

But that then, in the development further at the point of Fa of that particular octave, something else has to enter which man, in his ^{natural} ~~physical~~ state, that is, in his state as mother nature made him does not have. And also the assumption is that as far as his intellectual body is concerned, that only the note Do of that particular octave has been struck.

If you see this picture, if man could become a three bodied entity, that at the present time only one and a half of such bodies, and I say even less than one and a half because, in the first place, the Si has not reached Do in physical center; the Mi has not reached Sol in the emotional center because Fa has to be bridged; and the Do is the only note that has been struck of the mental center and mental body.

Gurdjieff calls them physical body. Keshdjan Body and Soul Body. Sometimes, physical body, emotional body~~xx~~ and intellectual body. It is a question if it is desirable to develop such bodies. The assumption is that Si, going over into Do, reaches a point where at the end of that octave the state of consciousness could

start. It also means that if in an emotional sense the Fa bridge of that octave could be bridged, it would go over into an area of consciousness. It also means that if Do could start to develop, that then Do Re Mi of the octave of intellect, it could be in an emotional, in a conscious state. Below that it is unconsciousness also there are differences and different levels of unconsciousness. It is always unconsciousness regarding the possibility of a conscious area. And that the necessity of changing from an unconscious to a conscious one is not a question of gradual evolution.

In the terminology of Gurdjieff, and sometimes a reference is made to that, altho Gurdjieff does not use the same kind of a terminology that Ouspensky uses in describing ~~ix~~ different kinds of man, he calls them man number one, two and three. That means an indication of man representing three centers in man, of which man one is primarily physical, primarily; man number two is primarily emotional and man number three intellectual. It is simply a general classification of what man is. Also, if you want toxxx introduce astrology and the zodiac signs and so forth, it is quite alright because you can classify certain types in accordance with the same kind of a principle.

The idea is that man number one, two and three is contained in the physical body as a personality. And that the existence of man number four could be compared to the development of an emotional body as far as Do Re Mi is concerned. That the possibility of man to develop, man number five, six and seven, belongs entirely to the conscious area and that there is a certain way of reacting from or going from or overbridging the line that now separates the unconscious from the conscious - but only by means of that you might consider mutation, that is, a step wise change.

That is, a man who is man number four, cannot become number five unless something quite fundamental of a different kind of nature is added or changed in him for the possibility of further development. If you follow this picture, there is in this octave for the emotional body, the necessity of overbridging Fa. Fa also is on the line which divides the conscious from the unconscious. So of Intellect is also on that same line and it becomes a very important kind of a ~~xpneration~~ separation because, going from unconsciousness to consciousness, a certain form of energy has to be supplied.

In Gurdjieffian terms it means that that what is supplied as an impression, what we now call reception of an impression in the intellectual body or whatever is its beginning, that is the note Do, is at the present time unconscious. That is, the receiving of impressions in man as he is now, with his sense organs, five, receives impressions constantly as energy for the continued maintenance of his physical body and the different organs that are in it. That only by means of making such impressions, as it is said, conscious, that the energy that is received in man will go to a different place and not in the usual place where it is now received as a result of sense organs being impressed - that is, to the brain and further distributed to the body.

But then what is meant by a conscious impression really is that if man is awake, in the sense that Gurdjieff means it, that then the impressions which reach him during such a state will be considered as if conscious material enters. This question of awakeness depends now entirely on the understanding of what is ~~meant~~ meant if I say I wish to become aware. The concept is not so difficult to understand but it is extremely difficult to do.

As I said a little while ago, it is necessary to apply what one knows and to apply what one feels. It means this: If I have a concept of what I wish to be, that is a concept also of that what I am, that then I introduce a certain kind of a concept which is different from that what is supplied by nature to me when I say that I would like to receive an impression in a conscious state; and this I call that I then become objective regarding myself.

This needs of course much further explanation because this question of awareness, which has to fit the term objective, means that the perception that I have of myself can never be subjective. And at the present time all of my sense organs, everything that I think and everything that I feel, including everything I do, is according to the definition of man subjectivity. And if it is necessary for man to become objective regarding himself, he will have to exclude everything that is not objective.

If one tries to define what is objectivity, I think the difficulty is that I do not know it. I do not really know it by experience. And that only in the sense that I could define it is by assuming the negation of anything that is subjective. If it is non subjective, it could become objective. It does mean this:

Regarding so called work on oneself, that Gurdjieff indicates that it is necessary to fulfill three requirements regarding this so called process of looking at oneself in the sense of an observation of something of myself on myself.

It means this: When I try to see myself as I am, that is, when I try to get of myself a concept ~~in~~ of that what I am and what I see is free from interpretation, free from classification, free from a like or a dislike and which is an acceptance of that what I represent as a human being walking on Earth. It means that when I then in that sense (over)

become aware of myself, that is, my behaviour as it is, my feeling as it is, my thought processes as they are; that then, at that moment when I become aware, I have to exclude a thought process. I have to exclude a feeling process and I have to accept that what I see for whatever it is, regardless of what I think or feel about it.

I hope that is clear. The question of observing, the question of so called work on oneself, what Gurdjieff calls Partkdolg Duty, is that something in my mind functions completely impartially and functions at the moment^{when} ~~and~~ a certain form of behaviour is experienced and registers that experience and whatever the image is; that one exists ~~for~~ with one's mind without any further interpretation of any of my other functions which are subjective.

Let me explain that a little more. I try to see myself in that sense. I am not allowed to think about it or even to feel. I want to see; that is, to become aware of myself in the different functions I have. But for that I have to be impartial. So, it already excludes in the beginning or at least for the time being, I leave out an observation of my feeling center because it is extremely difficult to be impartial, which is a question of one's feeling, to something that is of a feeling nature.

The question of seeing certain things at the moment when it happens is extremely difficult when I try to apply it to a thought process because the thought processes are not of the moment. Every thought, either of the future or of the past, that is, of anticipation or of memory, is not a momentary, but it is something that is either coming or has already gone.

If you understand this, what is meant by a moment, you will see that a moment is only a moment of existence between future

and past. And that for that, when it is necessary to have a moment, the moment is gone when I try even to observe it. And that when I want to take a process of my thoughts as it goes on in a mental way, to try to become aware of it with something that is also mental in quality, I will have a very difficult time. Not only that my mind is not ~~an~~ equipped to become objective in that sense, but it has too many thoughts that would interfere with this particular process of ~~try~~ing to become objective because wherever it is in my mind, everything is at the present time subjective.

So, the three requirements for trying to become aware of oneself simply means that all three have to be fulfilled before I can call it work. And the application of that, whatever is now the philosophy or a certain understanding of thoughts that are necessary for me to be put to practise in order, you might say, to change my life or to reach further understanding or to become equipped so that I actually could act consciously does mean for me at the present time that I have to find a way in which this particular simple process in description, but extremely difficult process in application, has to have the greatest chance of success.

The beginning of application of that kind of observation is that I hope that my mind could function objectively in that sense and that in a certain form of practise it will develop something that I could ~~xxx~~ call a faculty of objectivity. With regard to objectivity, what I want to become aware of, I chose something ~~x~~ that is not a feeling or a thought process in itself. That means my physical ~~body~~ center as a body and the different forms of behaviour; that is, as a manifestation or an expression regardless of whatever the source may have been of that behaviour, is something that is not linked with feeling or mind. And that therefore, if I start to apply this particular means of becoming aware in the form

of trying to take in an image of myself in my mind of something that exists towards which I could become objective, it is a logical way to start with the physical body only and to select out of the behaviour forms of the physical body one or two with which I can deal.

It means this: That if I wish to work, my mind has to start to function in an objective sense. If I try to crowd into my mind such an idea, I will find that mind is occupied in its own mental functions and naturally in a subjective manner in all parts of my brain that I know about - formulatory, or the pondering part of the brain in the back or whatever surrounds it as far as a certain emotional interpretation in my mind of processes that come from my feeling center, whatever it may be, there is only a couple of little areas which are still virgin field which are not as yet used.

If you know something about the mental structure and about the brains of man, you will probably agree ~~that~~ with this because it is a known fact at the present time that such areas are in existence ^{are} and could be used but that they ~~will~~ not being used and they are there potentially to be used - only one must know how to use them or what kind of work to give to them. These little areas are located above the temple of oneself in ones head. If it were possible that that part of the brain could start to function in a different way, it would have nothing to do with the mental processes that take place now. At the same time, it would not interfere with the mental processes as they have to go on for the maintenance of ones body.

The object, that what is on the other end of what Gurdjieff calls a telescope or a tescooano, is the physical appearance of my body, that what I call my manifestation of personality, without considering that what takes place as a whole within this body, that is, without considering the different organs as functioning because,

if I wish to become objective regarding that physical body, it does not matter in what state it is. Anything of a behaviour manifestation of myself is sufficient to become an object for observation.

The different forms of behaviour expressed in a physical way are five of the different kinds of how I behave, which are noticed by people on the outside and three, let's say, for the time being of certain things of which I could become aware which are more or less inner conditions. The five that exist outside are movements of my body, gestures, posture, facial expression and tone of voice. These are five different you might say forms of behaviour which, when they are combined, represent my personality.

The so called inner workings of myself which also could be observed and of which I could become aware are, in the first place, breathing; in the second place, blood circulation; in the third place tenseness of muscles and perhaps certain forms of a nervous system which functions. It is quite enough to start with. And although gradually one will discover many more conditions of the physical body, for the sake of learning a method of how to observe, I have more than enough material to start with and to consider that as an object to be seen thru the telescope, coming from that part of my mind which wishes now to develop an objective faculty.

Immediately when one says I wish to observe and tries to indicate that there is a certain part of my brain that ought to function in a different way, it presupposes that there is already something that is interested in the possible division of myself because my mind by itself will never wish to separate itself. It is satisfied as it is for the functioning -?-. And whatever it may be that I want to acquire as an objective faculty has not place in my mind as it is made up by mother nature.

As a matter of fact, any attempt that I wish to make towards objectivity will immediately meet with the difficulties that are inherent in subjectivity because subjectivity does not want to be disturbed and it is satisfied by itself. And the real reason why I even become interested in the possibility of an objective viewpoint is ~~xxxxx~~ simply that within one there is a remnant of something that is not subjective/

This of course needs again more explanation. In the terminology of Gurdjieff that what is implanted in man when he is born is one or two cells of a certain quality not belonging to Earth but representing in accordance with what is called the Ray of Creation and the cosmological relationships, that something that belongs really as if, as if coming from infinity.

Also that is a concept that one cannot understand because when one talks about infinity, one talks already in finite terms about something that cannot be defined in finite terms. Wherever it is coming from, for the purpose of practical application, it is enough to assume that it is of a quality of a different kind of nature than nature now represents to us. And that we say it comes from a higher level or in any event a different level from what is represented by a level of Earth.

It is called Magnetic Center because that what is its magnetic quality indicates that it in reality is not belonging to Earth but would like, if it were possible, to re-unite with that where it came from and what originally it was and has stayed in that state undisturbed by what man calls for himself his education, his civilization or his culture.

Man as he is, the difficulties that he has in seeing himself objectively is simply that that what he has continually covered up

during a process of his living has simply meant that he has wanted to close himself to the possibility of exposing that what he really is.

Again this is a very difficult kind of a concept and a tremendously wide one. But it relates to the condition of a child in an uninhibited form and that gradually so called education starts to scribble on him, as Gurdjieff calls it, on a black sheet of paper to start with and finally completely covered with all kind of coverings.

If one studies oneself, that what is now objecting to the coming out of such a Magnetic Center are different layers of protective coats. And that the process of self-observation, which is the same as what is meant by work on oneself, would gradually make such coats, such layers of culture transparent or at least translucent so that then, because of that, the possible existence of that what is inside oneself, where in all probability Magnetic Center is hiding, could actually become exposed to the possibility of further growth.

The idea of work on oneself and ~~the~~ ^{to} change the forms of energy which we now receive as impressions, when they are received in a conscious state will produce in man various different things. One of them: that the energy which is received will not go in its ordinary mechanical automatic way, either to the brain or to the heart, but will start to stimulate what is called subconsciousness.

Again, such a term is only a term. It simply means that the possibility of man, when he tries to wake up and experiences a state of awakesness ... I make a distinction between the impulse of wishing to be awake as an awareness of oneself and the continuation of that state as a state of being awake ... that if man could ~~see~~

continue to be awake for a little while or even for one moment, that whichever way it is and whichever time duration there might be, that during that period the processes which take place in him ordinarily are entirely changed.

For one thing, that what he receives as food, that is, solid and liquid and also whatever there might be as gaseous food of which there is some, is digested to a higher scale of digestion. I do not want to go into detail about it. It is explained well enough in the chapter on Purgatory if you want to read Gurdjieff's book.

The second thing is that that what I breathe in as air is at the present time only extracted as far as oxygen is concerned but that in a state of consciousness air can give off certain gaseous forms of materials which we used to call inert gasses, which at the present time are being used a little bit more than before because it had been possible to make certain compounds of them. But as far as the atomic structure is concerned they represent a closed entity.

If you know something about atomic structure, it is in different layers of atoms of how the electrons are circulating around the nucleus, you will also know that there are different layers which are separated, in the terminology of physics, by quanta. Quanta is the step wise change necessary to go from one state to another. Biologically or as far as botony is concerned, you can compare it to mutation. That is not an evolutionary process according to Darwin but a mutation process according to DeVries.

In the same way, the change from man number one, two and three, going over into four and five and six and seven has to be done stepwise by means of a certain, you might say, quanta of

consciousness. Let me explain it a little more. Man number four is in man. It represents the development of man of that part of his emotional body with which he was born and equipped and which mother nature allows him to have. In this particular state of emotional development or living in that emotion, sometimes a man has a wish for further development. This kind of a wish does not exist in man number one, two and three. The wishes in man number one, two and three have to do and have a belief in the possibility of development of man in accordance with any one of the so-called three centers; ~~xxx~~ that is, as further improvement ~~xxxxxx~~ either physically or emotionally or intellectually, without the introduction of something new, but hoping that by a further refinement of such centers man could reach a state of consciousness and actually, you might say, leave himself in order to, if you want to call it that way, reach Heaven or meet God or become conscious.

The illustrations for that of course are fakir, monk and x yogi. But the question for man to decide: Does he wish to unite with his God in the quickest possible way by means of development of one center only? Or, is it ~~xx~~ necessary for him to develop has a man with three centers simultaneously or at least ~~xx~~ in a harmonious relationship.

This ~~remains~~ an open question. It depends entirely on what a person believes he ought to become. If he feels that as a fakir or a monk or a yogi he can accomplish his aim in his life, no one could have any objection. And, as you know, these particular ways are considered way number one, two and three. It is the reason that Ouspensky calls it the fourth way, which means that there is a possibility of a development of the three centers,

I say simultanesouly. That is, the the centers develop not at the expense of each other but that they can develop in a certain harmonious way with each other and that then the fulfillment of that kind of evolution, along those lines, would ~~xx~~ produce a man in a harmonious state and not necessarily a God or a deity.

Again it is a question if man, when he is fully harmonious, would be equal or similar to God. It is a question we never will settle because we are not as yet at such a place. And that what is represented in the terminology of Ouspensky as man number seven, even that is not the end of man as possible development. For the time being, man number four and five belong to a emotional development in which man number four has a belief in the possible evolution of himself along the direction or in the direction of objectivity for which he knows that he needs something to overbridge his Fa in the form of the quanta of consciousness. That man number five, in relation to man number four, is represented by the Sol La Si of the octave of emotions. And that, in that sense, man number five, having over bridged Fa is permanent regarding his emotional qualities. It simply means that man number five is absolutely certain in his emotional state of the possibility of his growth and will never have to return to a condition of doubt emotionally.

The same principle applies to man number six and seven. Number six is man who start to develop in an intellectual way according to the octave representing his intellectual development of Do Re Mi. Man number seven is Sol La Si of that same scale, again separated by a certain Fa bridge ^{of} ~~in~~ that octave. The totality of man, as he is conscious, would be one, two, three, four, five, six, seven, representing the total development of his three bodies and also that he, regarding that what

he should become, is at the Si-Do of these three octaves, freedom to leave the body where he came from.

It is too difficult to explain that further. The fact remains that if man has three bodies available, that then it is possible that at a certain time, with the correct configuration presenting itself, partly maybe made consciously, partly maybe still accidental, than then there is a possibility of fusing of the three bodies for becoming one entity. This, as an entity, becomes a servant to I.

Now I have to explain what I is. When man tries to see himself objectively and he tries to separate a little bit of a functioning in his mind to become objective, that what gives him you might say the idea or what produces in him a wish for that kind of development is originally instigated by the Magnetic Center's wish to re-unite with everything existing as far as life is concerned. So that then there are three different entities already in existence. One is the personality as it functions in ordinary life. The other is the quality of a mind functioning which is not of this Earth and has the particular caliber as if it belongs to a higher level of being. The third is that what is growing as ones Magnetic Center, wishing this division to take place in order afterwards, with the two that exist and the third one which is called in the terminology of Gurdjieff a neutralizing force, to be able to produce, because of its combination of the three, a certain entity.

This in man, as far as his possibility of further evolution is concerned, will produce on the next scale of development an I which then would have as its servant of manifestation the combination of the three bodies of man as they have been developed.

The process of observation presupposes that I does not exist. It means that when I wish to observe that I then, in a certain sense, educate the observer by giving that a task to observe. And that in the process of observation, that what is observer becomes more fully grown and gradually will be able to take over the responsibility of that what is now left to the physical body or to the personality as a whole.

It means this: That if that kind of observer actually is able to reach an understanding of that what is right, that under the influence of this higher form of being, that what is lower will start to conform. All of this is included in whatever happens when one ~~gi~~ tries to wake up.

There are many other things that will take place at such a time because this question of development of an intellectual body is very closely linked up with ~~the~~ making the impulse of Do to become a conscious effort. When in a state of awareness it means that when I have a knowledge of what is the way to develop, applied to that what I know to the actuality of my behaviour forms and it is then observed and there is in me the wish to evolve, I acknowledge at that moment the three centers of myself as represented in my personality into one united effort. And in that sense I focus my attention of whatever it is at one point; and in this one point I become united as if I am an entity representing infinity.

Again I say these are terms that you have to think about and ponder about and perhaps meditate because they do not come easy but they fit in completely in a cosmological scheme. If one understands the differences between a law of seven, a law of three and a law of one, and if one could see the cosmos as being created for the purpose of its own maintenance. There is a tremendous amount of that

kind of material in Gurdjieff's book ~~xxx~~ about His Endlessness and His so called attitude towards mankind as we are. Altho the description of what man is in the eyes of His Endlessness is simply that we are nothing else but slugs who happen to be on Earth. And that the reason for Beelzebub visiting Earth is to have some work to do because the real reason why Bellezebub was banished to Mars is simply that he interfered with certain regulations concerning His Endlessness when he was still immature and thought that he could help regulate the laws of the universe.

Of course it is a little bit of a fairy tale and it is also symbolic like many fairy tales are. It is something that takes place in oneself when that what I call my mind starts to believe that it can already regulate my body in a subjective manner. If that is the case, then my mind has to be relegated to a certain place as far as possible removed from the centerx of its universe. It is then as if Beelzebub becomes the fallen angel having to work for his own consciousness.

What develops when I wish to become conscious besides that is a different process that takes place in ones body and in the personality as we know it? There is a further development as far as Magnetic Center is concerned, dividing itself into two parts of which one will serve the possibility of a development of an intellectual kind which is called intellectual center of a higher kind and a feeling center of a higher kind. One will result in a form of consciousness. The other will result in a form of conscience.

These become most important for the further development of man if he wants to become an individual. In the terminology of Gurdjieff, an individual is that what comes from a personality. And the personality functioning on a different kind of a level would

become an individual in its own right. And altho that individual is not as yet as God, an individual has the possibility of having three bodies more or less developed, not entirely. When they are completely developed, there will be a possibility of their fusion and then they will cease to exist.

Let me explain a little bit more about this question of the different between levels as is necessary for a further development by means of a mutation. That is, a mutation means that that what is made has different qualities from that out of which it came. You can not understand that probably becayse we are so used to evolution, hoping that gradually certain qualities will slough off and will be substituted by something else.

When it is a question of changing subjectivity to objectivity, it means that ~~xxx~~ everything subjective is of no value regarding objectivity. And that something has to be introduced which can then function as objective altho it may have been dependent on subjective concepts.

The illustration for that is that I know in physics that certain forms of matter exist, and it is probably more a chemical explanation than a physical one, that the component parts have different qualities and properties. And that in certain structures, chemically speaking, as a combination as a result of a reaction, something starts to exist which has ~~entirely different~~ entirely different kind of properties but nevertheless containing within itself the component parts.

A very simple illustration is water. Water is made up of hydrogen and hydrogen and oxygen. Three or two gases, that is, two molecules of one and one of the other which, in the proper condition, let's say with the supplying of electricity in some form, can be made into water.

Water as a liquid is, of course, entirely different from a gas. At the same time, water consists of the gas in a certain configuration which has chemically produced a substance of different quality but which, at the same time, can again be reduced to the component parts by again using an electric spark and, you might say, dividing the water molecules into the component parts of hydrogen and oxygen.

There is a difference between the two. At the same time, there is a stepwise level of a change in quality which did not exist on the level of the gas of hydrogen and oxygen and do exist in water; and reversely, that what is water does not exist on a lower level. The change from one level to another is always of this nature. The change from the level of Earth to the level of the planets is of that kind.

It is not an evolutionary kind of going from Earth to the planets. At a certain point a step is necessary to overbridge that in order to reach a level of a different kind of quality. Between planets and sun, out sun in our solar system, there is exactly that same kind of a difference. Many times that kind of a concept is illustrated, sometimes in certain religions, sometimes in an acceptance of how to reach God, sometimes it is illustrated by a step going ~~an~~ up, by a horizontal step and a vertical step; the horizontal step producing for oneself a certain time duration during which one could work or develop. The vertical step in which time, as it were, stands still but acquires, because of its verticalness, and ~~xxxx~~ going up on that side of the step, a certain quality which does not exist on the bottom of that step.

If you wish to put in in words of time dimension and space dimension, the particular problem that we find is that we are living now under the third dimension of time, as indicated by a time duration which, in the terminology of defining what is time, is

represented by a moment moving along a line; very much the same as a point in space moving along either a certain direction, whatever it is, will describe a line of one dimension.

To stay for a moment with space and explaining it in those terms, when a line moves in the direction, not in the same as itself, either perpendicular or any other kind of an angle, it describes a plane. When a plane, in exactly the same kind of a principle, it will form a solid. When a point moves along a line, it takes time. When a moment moves, as it goes on, it forms a time duration. When a time duration as a line is moved as such, not in the direction of its own, it will describe a plane of time. That is the second dimension of time, comparable to the second dimension of space. When the plane moves in the direction of itself, it will describe the third dimension of time and form a solidity of time.

This is the end of the possible development either of space or time because altho both are related to each other, we express them in different terms. So that the end of that development, which is parallel to each other, represents in the particular progress of that what one could understand again of an octave of which the three dimensions are Do Re Mi; and that the point is that if, when a solid has been reached, I only would be ready to continue on the next triad by reducing the solid to that what becomes a point and then is ready to start again on a new cycle.

This is a relationship of three as we know in the noumenal world. The relationship of that what we call phenomena is in accordance with the law of seven. Gurdjieff explains a great deal about the law of so called Heptaparaparashinokh. Read it in the book if you are interested. The point is however that in

the law of seven the law of three is also, altho not immediately noticable. It is indicated by the Do, the Fa and the Si-Do. Si-Do in any octave means the changing from that what one is living in, into a state of freedom, free from that what one has come from.

Si-Do of physical body means freedom of physical body when it dies. Si-Do in emotional~~x~~ or intellectual body as the same kind of connotation. If I wish to become free of myself in an objective sense, I have to become free from my body as it now binds myself. This, of course, is a very old concept. Everybody knows it. I have to lose my life in order to find it. I have to become as if nothing before I can grow. I have to reduce that what I am to a point in order to develop further.

This question of objectivity is involved in, we use the word, telescoping myself as if at a point when I am, I could become at a lower level, manifest in three dimensions and at a ~~xxxxx~~ higher level develop a new set of dimensions by a dynamic quality or a movement. In exactly the same way the reduction of that what I call now a time line or a space line could become a moment or a point by telescoping that what now exists as a dimension into one.

I can do that by telescoping myself under the influence of that what is a concept in my mind or I can do it by removing myself at a great distance so that the line would become a point. Whichever way it is, the totality of man as he is could become a point for the next possibility of his growth; the same way as in a Do, when struck in music, it includes the Dp of the next octave and that we very often talk about telescoping of Do and Do into one note since in the beginning note all the overtones are contained. I do not know how much you know about music. That is a very interesting thing to see that even, let's say, in light,

when we consider the spectrum of the totality of all colors representing white.

So, it is a concept that is quite familiar to one. And exactly the same concept happens to be in a development in accordance with the Gurdjieffian scale of possible evolution of man. That is, that he could become regarding himself observant of the totality of himself and the totality of all time existing on Earth at a moment of his existence.

Again, these are concepts that you will not immediately understand. The second dimension of time means that at any one time all time exists at that moment in everybody. It means also that man living his possibilities for himself is united as mankind in all possibilities being lived by other units of life represented by man. That the third dimension of time, when man considers it, is begun in his birth and as his life so called ends when he dies. These three dimensions means that a man who becomes conscious will be able on the first level of his planetary development to see two dimensions of himself. That man, when he is developed to a higher level of consciousness in the form of an intellectual body, that is man number six and seven, will be able to see his three dimensional time in one.

And it is exactly in that point of the Si-Do becoming free from that what is the Si-Dp in his total development that man, in regaining his freedom, has reduced his time concept of three and his space concept of three into one entity. In that sense, he resembles God or he may be God. It is the point where the mystics believe they reach a communion with that what they consider for them their higher nature or their God. And the open question

is always are they then united with God or does God unite with them? That is, do they become as if God or are they actually God? It is a question that never will be settled until one is at that point of that kind of unity and then one knows.

There are many more things that one could talk about regarding the so called system of Gurdjieff, of that what is considered the only way and that there are many references in old literature which refer to exactly the same thing because Gurdjieff is not telling anything new. He is repeating or rather he is putting in a certain form more understandable the old truth which always has been and most likely always will be.

This, of course, is again a contradiction in terms because when I say always I mean eternity. That is, all existing in an absolute sense. And it is only for a period of manifestation it takes on a finite form. So, truth as defined is not definable. Gurdjieff illustrates it many times and illustrates it in such a way that it could become understandable to one if one works. If one does not work on oneself one will never understand Gurdjieff. One will never understand the book. One will understand what is really meant. It will remain^a/closed book altho you may read it from not until doomsday.

It is not your intellect that will take hold of it. It is not your feeling that will do it. It is the level of being that will start to understand it. If you read Gurdjieff right, you will know that there is a difference between a gathering and an accumulation of knowledge and data and a question of understanding. Understanding is formed by the application of data and knowledge in ones physical activity ^{becoming} ~~regarding~~ then an experience and then relating to the possibility of an understanding of a mental function Belonging to its intellectual body.

The intellectual body in the sense of Gurdjieff represents Do Re Mi, then Fa, then Sol La Si. It is man number six that one is concerned with which runs parallel to man number five and an emotional side has represented by Sol La Si of the Emotional Body. In the terminology of Gurdjieff it means Do is observation. The observation means including non identification or impartiality and simultaneity. That is, the acceptance of man as he is; first to see that what he is physically; afterwards, when one has learned a way of how to become objective, including the possibility of becoming objective regarding ones emotional center, or rather, regarding the possibility of uniting the totality of ones emotional nodes into one center in one's heart instead of in the solar plexus. And the third is that one also will be able to see the functioning of one's mind impartially and at the moment when things happen. This is included in the note Do, when the note Do has become a consciously struck note,

Re in that scale is what is called participation. Participation, to explain it very simply, means that when I begin observing, I go as it were from the periphery of my existence to the layers inside of me which I call essential until finally I hope to reach the essential part of ones essence. It may be represented by Magnetic Center. Whatever it is, I return inside. In this process, I could become aware. If I am aware and I can retain it, I then wish to return to Earth. to fulfill my duties as man. In that sense, remaining observants, remaining conscious, I will participate in the activities of my life as well as I can in a conscious state. It is difficult to understand this also.

The note Mi of that particular development is called experimentation. It means that while I continue to observe and remain conscious,

while I continue to participate as if I am present to that what I am doing or thinking or feeling, that I then experimtn in order to acquire more dexterity of the possibilities of my own life as ~~xxxxxxx~~ ~~xxx~~ expressed in a wider sense than the present world will allow me.

Again, you must understand this. Man is only living a certain quantity of his possibilities. It is dependent on how he was brought up and in what conditions he was living and whatever his inclinations are at the moment when he starts to work on himself. It is necessary for such a man to acquire more understanding of life as a whole, of mankind as a whole, of humanity as it manifests itself in its different directions. And for that he has to start a certain form of, you might call it, acting; that is, ~~playing~~ placing himself in certain conditions which are unusual for him in order to provide, by means of that, an opportunity for the continuous maintenance of his consciousness.

All of this means, in the Do Re Mi of that development, that man has to prepare himself for the possibility of overbridging in to the next triad of that scale by overbridging the Fa of his intellectual body. Parallel to this Do Re Mi in the intellect is the Sol La Si of an emotional development for what Gurdjieff calls Body Kesdjan. It is very similar in its nature but it is primarily related to a development in an emotional sense whereas the other is an intellectual one. Again, I will not explain that. It does not matter.

The question of freedom from ones emotions will provide a certain form of energy at the time when Si-Do becomes looser and looser of that emotional body to help a man to overbridge intellectually his particular Fa bridge of the intellectual scale. This

particular point, again in Gurdjieffian terms, is related to what is called there conscious labor and intentional suffering. The meaning of that is simply this: my desire wishes to become further and further conscious on the road to a fuller understanding in becoming intellectually permanent. So that no opinion from anyone else or any outside condition or not even God Himself can change me because my knowledge of that I am on the right road and that I am conscious.

In order to develop this, I have to create conditions which are unnatural to me where I will be objective and where it will go very much against the grain so that, in the creation of that by myself and not being dependent on circumstances which usually would ~~provide them~~ provide them, that I create such conditions for the sole purpose of creating friction. And that in the friction, as a form of suffering for myself, I then try to purify that what I am as I really am, simply for the sake of becoming more conscious in the utilization of such friction^{as} energy for further maintaining a state of consciousness.

Whatever is represented by that and whatever is meant by conscious labor, that is the actual attempt to fulfill oneself to its last, you might say, ditch, to the highest possibility of man as would be available for him, is something that is quite far removed and that, when one reads about it in Gurdjieff's book, one may as well say, "that is as yet not for me." A person is not that much interested as yet in the possible development of himself that he will intentionally create the conditions in which he will constantly suffer.

But the question is not really that one has to understand it quite well. The question is only do I understand the very beginning of what is needed. And for that, the first step of trying to become aware of oneself as one is in a physical form of behaviour is enough and is enough for a very long time.

I do not know what else you might want to know. If there is anything that you do have on your mind in some way or other and you can link it up, I may help you explain it if I can. Of course I will be glad to do it but it seems to me that ^{at} the present time you ought to have at least a total picture of what is meant by the ideas of Gurdjieff so that you are not entirely unfamiliar with it when you start to read about it or weigh it.

But the main thing and the whole purpose, you might say, is in this kind of an expose that you might be interested in pursuing it because, you see, it is for me naturally an obligation and that it is definitely one of the duties of man. It is, he will fulfill his life by becoming interested and remaining interested for the purpose of satisfying that what for him now are the requirements as far as life is concerned because he was born here, and at the same time, pay the Lord what is of the Lord.

If you can read the Bible in the correct way, if one could see what is meant by sleep, by statements that are made there, by the idea of keep the lamps burning, by waiting for the bridegroom or many things that I now consider so called similar to miracles, that one could understand what is really meant by such sayings. Then the Bible would be quite sufficient and one would not need All and Everything. If you could understand Buddhism, if you would read there what is called The Only Way, if you could under-

stand the Bhagavadgita in its real meaning, if you could understand Zen which of course you do not because the palaver that is written about Zen is not Zen at all. It is just a little bit of a form in order to give it a little publicity. If the reality of many religions could come to you, you would see that in this indication of what Gurdjieff is trying to do, that religion is affirmed so that anyone who looks at life from a religious standpoint or perhaps being brought up more or less religiously, is coming to a point in which either one understands that the religion can be continued with a deeper understanding of it; and that it is far from necessary to throw it away; that one could become a real Christian, that one could become a real Roman Catholic, that one could be a really good Jew, that one could become a really good Mohameddan, that if one is a Sufi one could be that; that if one wants Vedanta, one could be that.

All of these kind of things that one now reads about will take one a different kind of light when you can see it in the light of the acquisition of an objective faculty regarding that what one is. And that on that basis it would be possible to behave like a man should be and that perhaps even it might be possible to live in accordance with the Golden Rule or to live in accordance with the Ten Commandments.

It is something that one must really think about and not wishing to exclude it but trying to reaffirm that what has gone on before and what has become acquisition of knowledge and data must be converted at a certain time into a understanding of oneself and then could become extremely helpful.

I do not know what else one can say. One can go on from now until the end of the Earth. It is there; all and everything is in

the book. It is in oneself. The various combinations, the understanding of symbolism, that what one is within oneself, that what the body is on Earth, that what the mind is as the sun, that what the emotions are as planets, the relationships ~~between~~ within oneself as one's own world, the relationships towards that what is outside world and an inner world; the relationship between I and it; the relationship between conscious man and the fulfillment of duty and that what is ordinary man is his fulfillment of what I said a little while ago and another way of paying to Caesar what is Caesar's.

That one, because of the development of an understanding within oneself could become in that sense then a better man; that one could understand the differences between good and evil or that what is God, what is conducive to the formation or the creation of conditions for consciousness. That ethics and morality would take on a different kind of a form in the sense of objectivity which again Gurdjieff defines quite clearly and he who is interested in that could find out what is meant by the five rules of Objective Morality.

I would say read the book. Try to find out for yourself what it might mean. Try to see what it might contain for you. To affirm that what you already know, but to practise. That is, that what is given in order to be used for the purpose of objectivity. That is, this question: Either you eat or you are eaten. And I assure you that you are eaten as long as you indulge in a nice little intellectual or emotional pastime. That is, you are eaten because you constantly will be destroyed, day after day, until the final end and really very little will be left of yourself. And after forty days it will disappear into the nether regions.

Cosmologically speaking, there is no right to assume of anyone to think that because of a little bit of so called good works on Earth he will enter the Kingdom of Heaven. There is no particular indication that anyone can prove that man already has a Soul. On the other hand, it is exactly that opposite; it is that man has to work for a living, for his Soul, for the development of that what is potential in him and that unless he works he will stay exactly the same way and in the end will be destroyed.

Gurdjieff says it very strongly: Either man dies as a man or he will die unconsciously like a dog. Man will be reduced ~~xx~~ gradually to the level of an animal, after a little while he will be a plant. After that he will become stone and dust. Unless he could become conscious, he will never fulfill ...

(Tape runs out)